

# Brethren Evangelist.

WATERLOO, IOWA.

WEDNESDAY, MARCH 15, 1893.

S. J. HARRISON, Editor.  
H. R. HOLSINGER, A. D. GNAGEY, B. C. MOOMAW, Advisory Committee.

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## RULES FOR THE EDITOR.

At a meeting held at Warsaw, Indiana, on Monday, September 3th, 1892, the following rules were adopted by the Advisory Committee, and agreed to by the Editor, to govern him in editing the BRETHREN EVANGELIST:

1. The sole aim of the paper shall be to build up the church of Christ on earth, by setting forth the Gospel plan of salvation; by advocating the great cause of missions, and the equally great cause of education; by promoting spirituality, unity, and fellowship among Christians; and by recording, for the encouragement of God's workers, the progress of the local congregations.
2. No article opposing the accepted doctrines and practices of the Brethren church shall be admitted except to expose the error.
3. Nothing shall be published interfering with the work of the church through her authorized officials.
4. Nothing derogatory to the reputation of any member of the church shall be published, except by authority, and upon demand, of the District in which such officer may live, or in which the offense was committed. In all such cases full and satisfactory proof must be submitted along with the matter sent for publication.
5. All personalities and caustic controversy must be rigidly excluded from the paper.
6. The Editor shall have the right to abridge all verbatim matter submitted for publication without consulting the author, unless said authors should prefer to have his manuscript returned.

H. R. HOLSINGER, Chairman,  
A. D. GNAGEY,  
B. C. MOOMAW.

## SHOULD ASHLAND UNIVERSITY BE SOLD?

It was a painful statement we were called upon to publish last week in regard to the sale of Ashland University. It seems incredible that after paying forty or fifty thousand dollars into an institution that any one would leave it go by default. There is not and can not be a single excuse offered which can ever atone for this criminal neglect or indifference. We say this with a keen appreciation of the personal sacrifices the membership would have made to save the college. Our goods. Many of them feel poverty's sharp teeth; but it is from this class that help must come, if it comes at all. With rare exceptions it has been by sacrifices that every good institution has been established. The great Methodist institution at Mt. Vernon (Iowa) was founded by a poor man and his wife selling their farm of 80 acres and giving \$500 of the proceeds to found a college. Here was faith and works. All our talk about showing our faith in the ordinances by obeying them, amounts to very little where there is not a self-sacrificed character, a self-sacrificing spirit.

However, it is impossible in the short space of time before the maturity of the present obligations, to raise the funds through or by the church. Unless a purchaser can be found who will pay a reasonable price for the property, we think the committee owes it to the church to hold the institution until the next conference. In the meantime as the committee has failed to secure from the brotherhood the amount which the conference asked for, a discussion by others can do no harm if it does no good.

In the first place it is known that the institution has an odious history. Nine-tenths of the membership that have expressed themselves to us on this subject say, "we want a college, but we have no faith in anything at Ashland." That they have no assurance now that if the amount necessary to liquidate the indebtedness was raised that it would secure the institution to the church any more than it did before, when the amount of indebtedness was raised. They meet us with "promises" which they claim previous agents made, that have never been fulfilled.

Secondly, the amount asked was entirely too large. Our German Baptist brethren who have worked with commendable zeal have not yet been able to collect 50 cts. per member for general mission work. When we compare ourselves with them, the amount asked for Ashland for one year is

very large. They have no church debts hanging over their heads; no soreness from a recent straining to raise funds for building; are at no expense for pastoral work; and they still represent the financial strength of the Dunkard church. All over the brotherhood church-houses have had to be built; pastors have had to be paid; and then our membership are principally young people who do not yet represent much property.

Thirdly, we will notice the method by which it has been attempted to raise this money. If any church has ever raised even a reasonable sum of money in that way we do not know it. If competent brethren had been started out from Warsaw to raise the amount asked we have no doubt it would all, even though a large amount for us, have been raised. There is no place where even local immediate and pressing wants are supplied spontaneously. We never thought for a moment that the committee would wait for any such miraculous developments, but until the last moment, so far as we know anything about their work, this is what they have done. They may, and doubtless have, done a great deal of work which we know nothing about. And even if they have done nothing more than we have seen, they have done all that conference asked of them, and are therefore exonerated from all censure. All the blame attaches to the conference itself for passing motions that are so utterly impracticable.

We have faith "that all things work together for good to them that love God." Out of this affliction the church will surely rise to clearer perceptions of her duty and power. She will cast aside what has been worthless, and hold what has proven good. If we have a D. L. Miller, or a Melchor Newcomer among us, let him step out. The right man can save Ashland college to the church. Who or where he is we do not know. But if it be for our good, God will raise him up.

## PLENTY OF COPY.

The good wives tell us that it is not difficult to prepare a meal when they have plenty of cook. In this they have one advantage over the editor: the articles they do not use promptly do not cause offense to the producers. However, an editor finds it much easier to get out a paper when he has more "copy" than he can use than when he does not have enough; and he is willing to endure the rough side of the few well meaning contributors who become angered because the publication of matter supplied by them is delayed.

Since the first of January we have carried over each week enough "copy" to have filled three papers the size of the EVANGELIST. Most of the contributors have understood the situation, and have expressed no dissatisfaction. They realize the fact that a paper is not like an Omnibus—never so full but what it will hold "one more." The types are solid, and can not be compressed the thickness of a hair. When the paper is full, the only way to get something in that is out is to take out something that is in.

In circumstances like this, contributors have an opportunity to practice Paul's precept, "In lowliness of mind let each esteem other better than themselves. Look not every man upon his own things, but every man also on the things of others." Oh, how much unkind feeling we could be spared if we would only walk by this Divine rule. The most inconsistent conduct which we have ever seen has been at large gatherings of church representatives. To find a few nominal members who are profane, and gamble, lie, steal and kiss other men's wives in almost every congregation of any denomination does not shock us; but

when "representatives" meet, and we find them jostling each other around while trying to gain entrance to an over-crowded dining hall, or railway coach, or clamoring for the floor in debate just like a lot of "cow-boys" or Kansas legislators, no mere heeding the Divine injunction to "esteem others better than themselves" than though it had never been written, we stagger under the suspicion that the school of Christ has very few graduates; and that unless death makes men a great deal better than they were while they lived, it will be impossible for many ever to enjoy heaven, however prominent or high their office in church may have been.

Many of our very best contributors write us very kindly in regard to the use we make of their manuscript. Here is a sample which came in the last mail:

"My Dear Brother Harrison: If the accompanying article does not fully meet your approbation do not hesitate to pitch it into the waste basket. There will be no hard feelings if I never see it again."

We could give many more of the same tone. We also have a few of the other kind; but we shall not exhibit a sample of them.

Feeling that we now have given you a plain statement of the situation, we wish to urge with all our strength every one who has any thought that has in any way benefited him to communicate it to us for the benefit of EVANGELIST readers. But do not do this unless you leave it to the editor's discretion when it shall appear. We do not want an enemy anywhere, and especially none within the church. As much as lieth in us we wish to "live peaceably with all men." Ever as we are to receive much "copy" for the EVANGELIST, we are only from those who will not be offended if it is not used.

Now let the good brethren and sisters fill up the manuscript drawer, accompanying each article with a letter like the one we have published in this article, and we shall be the happiest editor that ever drove a quill in a Brethren sanctum.

## THE BROOKLYN, IOWA, REVIVAL.

Last Thursday we spent at Brooklyn, Iowa, interviewing Bro. Bashor on various subjects, and in attendance at the two revival services held daily at 2:30 in the church and 7:30 p. m. in the opera house. The 2:30 service had quite a unanimous attendance of members and indicated the high spiritual pressure under which the work is being done. At 7:30 in the hall we met with the largest and most enthusiastic revival assembly it has been our pleasure to enjoy since the first great revival wave that rolled over the Dunkard church in '76 and '77. The 2:30 service consisted in a short pointed talk on "Standing in the way of sinners" by Brother Bashor, after which the members participated in expressions of the joy they have in Christian service and their determination to remain aboard the good ship Zion until safely anchored in the haven of Eternal Deliverance.

The subject in the evening was "Dancing." Although the night was dark and the roads deep with mud, and streams swollen from melted snow, at 7:30, the hour of opening, there was no longer as many seats as there were people. Every business house in town had closed at seven in order to give merchants and clerks all an opportunity to be present at the meeting. There was nothing sensational connected with the service. Two hymns were sung at the opening and one at the close. These were old hymns sung to old and slow tunes. But there was the fire of God's love in the song. The entire audience seemed filled with the spirit of praise and worship. The text was announced and the speaker began analyzing

it, illustrating each division with striking examples of Bible record. He seemed to leave every one feel that he did not make the sin of the social dance as black as the evidence would justify. There was, therefore, no straining of points, no far-fetched arguments, no doubtful testimony used. The audience gave piercing attention from first to last; and as the speaker's climaxes were reached seemed almost raised to their feet.

What the final result of the meetings will be no one can tell. On Monday night the number baptized were —; number of applicants for baptism —. If the mode of obtaining and reporting conversions employed by the popular evangelists of other denominations was employed it would be easy to run the number into hundreds, but the number converted and the number added to the church in such cases are about as 100 to 10. Not far from Waterloo a few years ago a professional evangelist held a six weeks meeting and secured 137 conversions (?). But of this number only one advanced far enough during six months "probation" to be received into church fellowship. Brother Bashor is not doing this kind of work. The most thoughtful and conservative people of the town are among the converts.

## Notes and Comments.

The "inside" of this issue contains very rich essays. Read them all.

What a busy man can do is well exemplified in the series of most excellent "reviews" given us by Brother Cassel.

Sister Grossnickle is in the midst of a glorious revival meeting at South Bend, Ind., a report of which we have the promise Brother I. N. Miller will give at its close.

The sermon on "Sin and Sickness, or Pardon and Healing" by E. A. Orr, in three parts, begun in last number, treats a critical and living question, in a scholarly and candid way. You may need its help in the future.

Brother Bashor expects to secure 50 subscribers for the EVANGELIST before he closes his meetings. We will send sample copies of the EVANGELIST to South Bend, Ind. and Troy, Ohio. We hope we may have equally encouraging reports from these points also.

The heavy rain on Wednesday made the roads so bad that but few ventured out to attend the business meeting and sociable at Enon last Thursday. Accordingly a meeting of the same kind and for the same purpose has been appointed to be held at the home of the pastor in Waterloo next Thursday.

A communication from Brother D. C. Moomaw, informing us of a great fire in Roanoke City, which swept away a large block of his own property, and with it many valuable papers, including the manuscript for the forthcoming History of the Brethren Church, came too late for this issue. Full report will be published next week.

I would have sent you your money before now, but I have been so hard up this year that I could hardly live and keep my children. So if you expect me to pay for our blessed church paper, you will have to stop it, for I can not possibly do it.

We send the paper to this dear sister, in full assurance that God will put it into some one's heart to reimburse us for it, as He did for Brother Rothenberger's subscriber.

Before the unfortunate brother referred to in our "Notes and Comments" last week had time to receive the paper, a brother here who can be touched with other's feelings came in and handed us the price of the paper, saying he could pay the subscription for a man who was as zealous as this unfortunate brother. We have

therefore, Brother Rothenberger, marked this subscription paid.

Albert Vaniman and wife have been chosen by the mission board of the German Baptists, to go as missionaries to India. They will be given two assistants. All this will be done if funds can be procured until the convening of the Annual Meeting this spring. This is a good work. Brother Vaniman is a good man, and we believe the good Lord will bless the undertaking. We shall pray for its success.

We would kindly, but earnestly, ask every pastor who has had a revival and ingathering on his charge, to introduce the EVANGELIST into any new families which have come into the church. We rejoice in the conversion of souls; but we want to see them become true, loyal, zealous members of the church, ready to uphold and promote every church interest. We need such men and women. We have too many lukewarm, indifferent members now, who seem to have but little interest in the general work. Begin by introducing the EVANGELIST. We look for good reports from all points where there have been revivals. Shall we have them?

## SEMI-EDITORIAL.

### BRETHREN BOOK AND TRACT COMMITTEE.

I desire to offer the following word of explanation, relating to the work of the Tract Committee, asking for it your careful perusal:

1. By the time this reaches you, all orders for Tract No. 2, *Apostolic Baptism*, will have been filled, and the committee is prepared to fill promptly all orders coming in.

2. The *quarterlies* and *papers* will also have been shipped. Orders coming in will receive prompt attention.

3. Our work was delayed for various reasons, which need not be stated here. Suffice it to say, it annoyed the committee more than anybody else, as it required the writing of from three to six letters each day, all of which devolved on the undersigned. We ask the pardon of our patrons for the inconvenience to which they have been put, and at the same time thank them for the brotherly forbearance they have exercised towards us.

3. Tract No. 3, containing the constitution, and other matter of interest, was delayed along with the other work. The *manuscript* has been ready for about five weeks. The *fact is*, we laid aside all work, except the *quarterlies* and *Tract No. 2*. Those who received our printed letter in reference to quarterly collections, and a promise for tract No. 3, on receipt of the blank at the bottom of the page properly filled out, will please bear with us a little. Those who have sent names as requested, will receive either tract No. 2 or tract No. 3.

4. The manuscript for *The Brethren Quarterly* was prepared with no definite knowledge as to the amount required for one lesson. As to length, rather as to quantity, it was more or less guess work, the consequence of which is that the notes are too lengthy—it crowds out other matter that should have gone into each lesson. In the next one this error, (if it is an error) will be avoided. Please examine carefully our *Youth's Quarterly*—it is prepared on the plan contemplated for the next issue of the *Brethren Quarterly*.

5. If, however, the lengthy notes should please our patrons, we shall be glad to hear from you. Any suggestion, in reference to either quarterly or our papers, or work in general, will be thankfully received.

6. We ask you to be charitable with us—as you have been so far. Do not expect our *quarterlies* to be faultless. Though we are willing to have them subjected